

# COMMON SCHOOL ASSISTANT;

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## COMMON SCHOOL ASSISTANT.

### TEACHING MADE A PROFESSION. No. I.

Teaching, in our district schools, should be made a distinct profession. The teacher's employment should be made as honorable and as separate as the physician's, the divine's, or the lawyer's.\* The teacher should prepare himself for his business, and labor as exclusively in his calling as the lawyer does in his.

To be a good instructor requires as much knowledge of human nature, as uniform a government over ourselves, and as complete a mastery of the respective studies, as it does to be a good preacher. All who take this view of the subject, and we think all who have had any experience, or made but a few observations, will, must agree with us, when we say that teaching should be made a distinct profession.

We would not employ a man who may have a good education, but had given his attention to buying and selling goods, to be our physician, when disease takes hold upon us. We would not engage a man to plead our rights before a judge and jury, who had not made the law and the rights of man his study for years. Neither would we choose that man to be our teacher in divine things, who does not make the Bible the rule and study of his life.

\* But if, on the one hand, it is incumbent on those charged with the conduct of the public schools to strive to accomplish the duties the state imposes on them for the training of citizens, they, on their part, have a right to expect that every one should pay the respect and gratitude to which they are entitled as laborers in the sacred work of education. Masters and mistresses ought, therefore, to be the objects of the general esteem due to their laborious and honorable functions.—*Cousin's Report.*

Why not? Why do we require the wisdom of experience and professional knowledge in these three vocations? Is it not because we know that they are absolutely necessary? What is it that the law, or the medical, or the theological student gains in devoting six or eight years to literary, and three years to professional studies? Is it not the experience and the wisdom of others? Is not all this preparation made to enable them to perceive the nature, rights, condition, and duties of man?

Now, are the labors of the teacher less difficult, less arduous than either of the professions I have mentioned? That the teacher may perform his duty well, does he not need the experience of others? Is it not necessary for him to perceive the nature, duties, and condition of men? This will be admitted. Then why not make it as necessary to spend the same amount of time, and enjoy privileges as high for obtaining this knowledge?

Why is it that the practice of law and medicine is so much more honorable and lucrative than elementary teaching? Not because these professions are more important to the community—not because there is any more necessity for them. No; they are less important, less necessary. What, then, is the reason? We answer, that before men can practise in either of these professions, they must qualify themselves—they must fit themselves for doing honor and justice to their profession.

These professions have taken a high place in the estimation of the world, not because they are more influential in giving a high and noble character to men, for the elementary teacher has the formation of the character in his own hands—but because there are in these professions, learning, and talent, and character. But why are there not learning, and character, among teachers?—simply because their learning is not appreciated—not rewarded; talent with them has no opportunity of gaining distinction, and character is not always required.

Men think more of their *wills*, or the pleasures of the body, than they do of an education, or the happiness of a well-regulated mind. The reason of this unwise choice is, they have never been educated to the love of knowledge—they have never felt the power and pleasure there is in *knowing*. Why? They have never had teachers who could develop the mind, and lay open before it the treasures of science. They never had teachers who made the school-room the most delightful place they ever visited—who made the exercise of learning the most agreeable one they ever engaged in.

But why have there not been such teachers? *There have never been any means or pains taken to qualify them.* The teachers have not

made instruction their business—their profession. They have not loved their employment—probably disliked it. They became teachers from necessity. This office was not their choice—it was not one that they had been making any preparation for. How can it be expected that they should make their pupils love knowledge, from the simple, attractive form in which it should be presented.

Men who assume this difficult profession, should avail themselves of all the aid they can obtain. They should examine themselves, and see if they are prepared for their work; whether they have an aptitude to teach, and whether it is probable they will make their business, their profession for life. If they intend to make instruction only a temporary thing, a stepping-stone to something else, a mere filling up of a vacant month, they will have no ambition to excel in this calling, but will be desirous of terminating this unpleasant occupation, as soon as possible, and of entering into other engagements far more profitable.

### READING BUT NOT UNDERSTANDING.

We were much struck with a conversation, which we once had in a seminary in New-Haven. We there met with a fisherman, the parent of one of the pupils, well known in the village as one of the most respectable, intelligent, and well educated of his class. He evidently took a deep interest in our proceedings, and, while we were in the act of examining the children on the meaning of what they had read, he at length broke out in nearly the following manner: "Eh, sir, you'll not know how little of this I understand, and how much I miss it; I learned to read like my neighbors, but I never learned the meaning, and I find it a hard thing to turn up the dictionary for every word." Can we wonder, if persons in this situation, in place of occupying their leisure hours with salutary reading, which is to them thus difficult and laborious, should too often devote them to more degrading and less innocent pursuits. From the manner, too, in which the education of the laboring classes has generally been conducted, parents in this rank of life, have for the most part, been quite satisfied, that their children have received a good education, when they have been taught merely to *read*, conceiving that this mechanical attainment, is, in some inexplicable way or other, to act as a charm, though they be quite unable to apply it to any beneficial purpose.

### CORPORAL PUNISHMENT.

Punishment of any kind should be resorted to as seldom as possible, and may, in a great measure, be superseded by the master securing the affections and respect of his pupils. There is much truth in the obser-

vation of Dr. Bell, that "a *maximum* of improvement cannot be obtained without a *minimum* of punishment." There can be no stronger mark of incapacity in a teacher, than his being under the necessity of resorting to punishment more frequently than others, placed in the like situation; nor any higher recommendation of one, than his maintaining equal authority with less severity than his neighbors. We would assure him, that by kindness and gentleness he may hope to accomplish what neither severity nor distant manners can ever attain. We would also remind him, that it is his bounden and sacred duty, as far as possible to distinguish between incapacity and inexperience, between want of power and want of inclination; and that, under no circumstances whatever, can he be justified in punishing a boy, merely because nature has given him smaller capacities.

#### OBJECTS OF EDUCATION.

As to the objects to be taught, two general remarks may be made: it is a great error to confine education to intellectual instruction; and secondly, it is wrong to attend rather to theoretical than practical knowledge. Ignorance is certainly a fertile cause of error, but society at large will derive greater benefit from moral improvement than from scientific acquirements. Theoretical schoolmen, I am sorry to say, are too much attached to intellectual instruction, and not enough to the progress of moral conduct. Intellect, however, furnishes means to gratify the animal nature, as well as the nobler feelings of man. There should be schools for infants, children and youth, where positive notions of things, their usefulness and means of improvement, are communicated by the way of mutual instruction; where, at the same time, morality is shown in action and imposed as a duty; where refined manners are inculcated; and where physical education is particularly taken care of. I hope the time will come, when every one will learn to read, to write and to cipher, in order to be able to acquire new notions, to teach others that which he knows, and to assist his recollection; when all knowledge, extended according to age and particular classes of society, will be practical, from the most common notions of household affairs and agriculture, to the deeper conceptions of arts and to the principles of sciences; when, at the same time, the feelings will be exercised, and their actions regulated according to the principles of morality; when nothing will be taught or learned merely for the school, but every thing in reference to universal happiness; when the religious feelings will be cultivated in every one, not by words but in deeds, not by superstitious formalities, but in harmony with reason and with the intention to improve the fate of mankind; when even the animal feelings will not be neglected, but only employed as powerful means to assist the faculties proper to man, which alone are the aim of our existence; finally, when all the powers of the physical, intellectual and moral nature, will be cultivated in harmony.—*Spurzheim*.

#### PHYSICAL, MORAL AND INTELLECTUAL EDUCATION.

Considering the bodily powers, and the division of the faculties into animal, moral and

intellectual, it is self-evident that education will divide itself into physical, moral and intellectual.

By physical education is meant the improvement of the bodily powers and functions. There is much useful instruction in medical writers on this subject; but, from this very circumstance, not only its theory but its practical application is too much held to be a medical, more than a popular object, and therefore is to be lost sight of altogether. This is a great error; the physician may be required to direct the cure of actual disease, but the condition of preserving health and preventing disease are in our hands, and depend upon our knowledge of them. This is not the place to impart that knowledge, but only to urge the necessity of its being imparted, and of the teacher of youth being qualified to impart it, so that the pupil should not only acquire the habit of a judicious attention to health, in the different and very simple requisites of air, temperature, clothing, diet, sleep, cleanliness, all as concerning himself, but should be able to apply his knowledge to the treatment of the infant of which he may become the parent. This last office concerns particularly the other sex. The physical education of the infant necessarily begins at birth, and the mother, and all employed about it, should not only be disabused of all gossip absurdities, such as swathing, rocking, and the like, but should know and apply as a matter of easy practice, certain rules as to temperature and clothing, avoiding cold and too much heat—attention to the skin, and ablu-tion from tepid water gradually to cooler, but never cold till a more advanced period; food, from the mother's milk, to other aliments; air; light; sleep; exercise, with avoidance of all positions and premature movements hurtful to the limbs, the spine and the joints; dentition, &c.

This care will occupy two years, when the child, quite able to walk alone, will commence a course of exercise in which he will have more to do himself than is done for him. His habits ought still to be well watched and judiciously directed, in all the matters of air, exercise, food, sleep, cleanliness, clothing, temperature, &c. and the advantages of attention to these so strongly and practically impressed upon himself, as to become a permanent habit for life—a *maniere d'être*, the contrary of which would be an annoyance and deprivation. Temperance and moderation in all excitements, should be inculcated and practised, sedentary employment should be relieved by regular daily exercise in the open air, and that so contrived by judicious gymnastics as to exercise and strengthen all the muscles. Health may be benefited by the useful exercise of judicious manual labor in the open air. On the whole, physical education will depend on knowledge of physiology, of the parts of the body and their functions, which, as will appear in the sequel, should form a part of education.

Moral education embraces both the animal and moral impulses; it regulates, as has already been shown, the former and strengthens the latter. Whenever gluttony, indelicacy, violence, cruelty, greediness, cowardice, pride, insolence, vanity or any mode of

selfishness show themselves in the individual under training, one and all must be repressed with the most watchful solicitude, and the most skillful treatment. Repression may at first fail to be accomplished unless by severity, but the instructor, sufficiently enlightened in the faculties, will, the first practicable moment, drop the coercive system, and awaken and appeal powerfully to the higher faculties of conscience and benevolence, and to the powers of reflection. This done with kindness, in other words, with a marked manifestation of benevolence itself, will operate with a power, the extent of which, in education, is yet, to a very limited extent, estimated. In the very exercise of the superior faculties the inferior are indirectly acquiring a habit of restraint and regulation; for it is morally impossible to cultivate the superior faculties without a simultaneous, though indirect regulation of the inferior.

Intellectual education imparts knowledge and improves reflective power, by exercising the proper faculties upon their proper objects. Moral training, strictly distinguished, is a course of exercise in moral feeling and moral acting; yet, from the nature of the faculties, moral and intellectual exercise must proceed together, the highest aim and end of intellectual improvement being moral elevation, which is the greatest happiness in this life, and an important preparation for a future. Yet nature and necessity point to an earlier appliance of direct moral than direct intellectual training, because there is but one time for moral training, and that is infancy.—*Simpson on Education*.

From the Report of the Superintendent of Common Schools in Pennsylvania.

Many persons, it is known, believe it impossible so to organize the common school system, that the children of all classes shall receive the rudiments of their education in its schools. They think that the rich will never be brought to send their children to the common schools. But if fairly examined, this belief will be found to be based in error. The low reputation of common schools, which is the only reason why they are not resorted to by those who can afford better, is not owing to the *system*, but to the *teachers* employed to carry it into effect. They are generally, to a certain extent, ill qualified—worse paid, and not at all held in that estimation which those, to whom is entrusted the formation of the minds of youth, so eminently deserve. While such a state of things exist, the common school system, without producing any real good to the community, will prove a battle-ground for conflicting feelings and interests, and will sink into a mere pauper system. It will be neglected by those whose duty it should be to give it efficiency, despised by those at whose expense it is chiefly sustained, and hated by those whose hopes it has disappointed.

Teachers, then, well qualified, well paid, respected, *professional* teachers, are the chief want of the system. That want is its main defect.

At first view, it might seem as if the applying of this defect must be the work of time—long time; but in reality such is not the case. In three years from the passage

of a proper act on the subject, the whole business of common school teaching might be regenerated in Pennsylvania. A new profession might be created—a profession of the most uniform, respectable, and useful kind.

The great error on this point has heretofore been this. No one was supposed to be a proper teacher of the rudiments of learning unless he possessed a great store of it himself. The *quantity* of his knowledge was looked to, without any reference to its *quality*, or to the much more essential question, of his knowledge of the art of *imparting it*. Hence it has happened, that undergraduates pursuing their collegiate education, graduates and others studying for professions; and, in fact, most persons endeavoring to rise in the world, by their mental exertions, have made the common school their means of support, till something better offered.—By these remarks it is not intended to cast any reproach upon persons who have thus taken up the business of teaching. It is admitted that the common school is the step by which many a distinguished man has raised himself to fame; but it is also asserted, that such men are not generally remembered as the most useful schoolmasters.

If it be true, that "the proper study of mankind is man," it is also true that he, whose whole mind is engaged upon some other absorbing pursuit or science, and who resorts to teaching, as a matter merely secondary to that main pursuit, is not a proper person to enter the primary school room—the great moral laboratory where nearly all the good and evil of the world is generated, to give the first lessons in that study. The mind of the inquisitive but credulous school-boy—the fairest but most easily defiled page in the book of human life—should not be abandoned to the hand of the inexperienced, the careless or the more transitory instructor.

#### PRACTICE MAKES PERFECT.

*Each and every faculty must be positively exercised, to be improved.* Perceptive inculcation is notoriously insufficient to give mechanical skill; in actual life it is never relied on, but the apprentice-hand is, for a course of years, set to the work. The same practice is required for the observing and reflecting faculties; they must themselves work in a long course of active practice, to reap the reward of talent. In the moral faculties, exercise is not less essential. As well may we rest contented with saying to the destitute, the hungry, and the naked, "be ye clothed and fed," without offering them the actual means, as to our moral pupil, "be ye kind, compassionate, generous, be ye just and true, be ye pious," without exercising them in these graces. An apprenticeship—a long apprenticeship to justice and mercy, and piety, is as essential to the practical exercise of these, as it is to skill in handicraft trades. The law of exercise is of universal application. It is a fundamental law of nature, that *all* the capacities of man are enlarged and strengthened by being used. From the energy of a muscle, up to the highest faculty, intellectual or moral, repeated exercise of the function increases its intensity. The efficiency of the blacksmith's right arm and the philosopher's

brain depends upon the same law. The bodily force, the senses, the observing and reasoning faculties, the moral feelings, can only be improved by habitual exercise. Custom, habit, skill, address, nay virtue itself, are all the fruits of exercise, and come not without it. It is amazing how inconsiderably this great truth is practically acted upon in education; its use in moral training is a discovery of yesterday, and is yet recognized only to the most limited extent. Its efficiency in intellectual improvement is likewise only beginning to be understood; in short, it has only been in the capabilities of the hand and the limbs, which necessity teaches even the savage *must* be exercised to attain skill, that the law of exercise has been recognized in practice. The savage puts into his infant son's hands the bow and arrow and the sling, and keeps him at severe and persevering trial for years; he throws him into the water to train him to swim, and accustoms his limbs to run, leap, and climb, by long practice. The mechanic puts the tool and the material into the hands of his pupil, and sets him to work, well knowing that his progress were hopeless from mere verbal explanations. He might advance a certain way by example, by seeing how his master worked, and he will do so, at the same time that he receives verbal instruction, over and above practical exercise; the whole three appliances are requisite: but the verbal explanation, the precept alone will do nothing; with example added, it will do a little; but by the three means of precept, example, and exercise, combined, the end is completely gained. Now, there is no exception of any faculty from this law.—Kindness and compassion are enlarged only by a long course of actual practice of kindness and compassion; while justice is strengthened by the habit of fairness and candor, just as much as shoemaking is improved by shoemaking.

Inseparable from the very idea of exercising the faculties, and of course from the practice of that exercise, is the requisite of exercising each faculty upon the objects which, as has already been shown, nature points out as related to it. Muscular strength is to be gained by familiarizing the muscles with the resistance of external forces, and by the habit of conquering mechanical difficulties, varied to exercise all the muscles, which amount to several hundreds in the human frame. The senses are improved by long and particular training, applying each to its own object; sight, by habitual looking at distant or minute objects, a talent of great value at sea, and in war; hearing, by acute practice in the perception of sounds; taste, in the discriminating use of the palate, as in wine-tasters, two of whom detected an iron key attached to a leather thong in a cask of wine, the one perceiving in the wine the taste of iron, and the other of leather. The savage acts upon this principle; he does not content himself with telling his son the advantages of long and minute sight and acute hearing, but he exercises his eyes and ears, by many ingenious devices. In the very same manner, the observing faculties are rendered acute and diversified, by the constant practice of accurate observation of details in existing objects and their qualities,

and of passing events. It will afterward appear that no exercise is less understood, or more partially and imperfectly practised, than that of *observation*. The reasoning faculties, again, are enlarged and invigorated by long didactic practice, by familiarity with premises and logical sequence, and by many an essay of comparison and illustration.—Language is rendered copious and fluent by direct practice in clothing thoughts with words. The same law extends into the moral world. For the exercise of justice the pupil must be made aware of his own and his neighbor's rights, and be habituated, practically, to respect them in all contingencies. For the exercise of benevolence, the habit of repressing the selfish feelings, and of actually doing good, kind, compassionate, and generous things, not by fits, but as a steady, unvarying principle of action, will be found indispensable; while for practical piety, the attributes of God, and the wonders of creation, with all their benevolent purposes; the whole power, and wisdom, and goodness, of the Creator, must, by exercise of all the faculties to which these are addressed, be contemplated practically, extensively, and habitually, in order to found that pious gratitude and love, through which, the truths of Revelation itself touch the heart and influence the conduct.

It is another vital practical truth, forming a corollary to the last, that the exercise of one faculty will only improve that faculty, and is not adapted to improve any other.—Nothing has more retarded education than ignorance and disregard of this great principle. It would be as reasonable to attempt to sharpen the hearing by exercising the eyes, or the touch by the smell, as to improve reflection by simple observation, or, either, by learning languages; while all of these may be carried to the utmost pitch of human attainment, and yet justice remain defective, the heart cold and selfish, and the sentiment of piety almost non-existent.—The evils of the practical disbelief or ignorance of this truth, which we find existing in the most learned men, are only beginning to be suspected.

#### HOW TO CURE A SINGING TONE.

"When a boy gets into a singing tone in reading," says Lancaster, "the best mode of cure that I have hitherto found effectual, is by force of ridicule. Decorate the offender with matches, ballads, (dying speeches if needful) and, in this garb, send him round the school, with some boys before him crying matches, &c. exactly imitating the dismal tones with which such things are generally hawked about London streets, as will readily recur to the reader's memory. I have always found excellent effects from treating boys, who sing or tone in their reading, in the manner described. It is sure to turn the laugh of the whole school upon the delinquent: it provokes risibility, in spite of every endeavor to check it, in all but the offender. I have seldom known a boy thus punished once, for whom it was needful a second time." "When I meet with a slovenly boy, I put a lable upon his breast, and I walk him round the school with a tin or a paper crown upon his head."



## NECESSITY OF LEARNING THE SPIRIT OF A SYSTEM.

Nor let it be imagined, that the scheme adopted in the Sessional School may not be liable, as well as other systems, to have its injudicious admirers and imitators. Struck with the alleged success of the system as there exhibited, one may investigate every minute detail with no less punctilious care, than that of the poor savage, who, restored on one occasion to health by the administration of a particular drug, ever afterwards fondly treasures up in his memory, with a view to the recurrence of a similar exigency, the recollection of the day of the moon, the hour of the day, the posture of his own body at the time of receiving the medicine, and every other little adventitious concomitant of his cure. The copyist may introduce precisely the same number and the same size of classes,—may place the master, the monitors, and the scholars, in the same respective positions,—may prescribe to them the same movements,—may put the same books into their hands,—and, in short, may give the whole the self-same external aspect. But, if he be not at least equally desirous to catch the *spirit*, as to imitate the *forms*,—to keep steadily in view the ends, which it is the legitimate object of education to attain, as well as the steps, which, under proper guidance, may facilitate their attainment,—if he imagine, that any artificial contrivance whatever can, in the slightest degree, supersede the necessity of diligence and zeal, of earnestness and kindness of manner, on the part of the instructor,—if he treat his pupils more as mechanical than as intellectual beings, attempting rather to cram into them a certain definite quantity of instruction, than to inspire them with the taste, and furnish them with the power of acquiring knowledge for themselves,—if he content himself with teaching them to repeat by rote with slavish precision rules, of which they are left alike ignorant of the principle and of the application, or to pronounce with formal tone, and measured cadence and inflection, a mere jargon of sounds, to which they have never learned to attach the slightest signification,—let him not wonder, if, notwithstanding all the pains, which he has bestowed on the externals of his system, it should degenerate into as dull, cold, and lifeless a *routine*, as is exhibited in any of the most unproductive seminaries around him.—*Edinburgh Sessional School.*

## WHIPPING REJECTED.

In truth, the abolition of corporal punishment was tried for a time in our school. A new master, in entering upon office, expressed his conviction, that corporal chastisement might be entirely done away, and that though he had hitherto, in assisting his father, who was of the old school, been accustomed to a different mode of management, he was determined to try the experiment. This resolution we heard with much satisfaction, eager ourselves for the experiment, and knowing that it could never be made more *con amore*, than by one, who was himself the proposer of this most desirable if practicable reform, and would therefore naturally and most justly take pride to himself in its execution. The experiment accord-

ingly was tried. Symptoms of insubordination soon showed themselves in the school. The monitors began to lose their control. Those, who were disposed to be idle, not only were so themselves, but also disturbed others. We saw that it would ere long be necessary to resort to the old system, but were most unwilling to hasten the crisis, or to do any thing which might in the slightest degree injure the experiment. In the mean time, we had occasion to go to the country. On our return, the master told us, that the children had become really very disorderly. We now, for the first time, hinted the necessity of *showing*, at least, some instrument of correction. He then told us, that, in our absence, he had reluctantly been compelled not only to show it, but to use it. The same we know to have been the result of similar experiments, tried, we believe, in equally good earnest. Such failures, we are aware, we shall be told, are the result of previous bad training, and that, if children were properly brought up from the first, chastisement would be quite unnecessary: they would become fond both of study and of goodness, on their own account, and as naturally as they are fond of their bodily food. This is doubtless a highly pleasing vision; but to those, who know any thing of human nature, we need hardly say, that it is one, which, in our present condition, we shall never see realized. There will, to the end of time, under any system of instruction, however improved, be both idle and wicked children, who, unless some effectual means of restraint be used, will make others as idle and wicked as themselves.—*Ibid.*

## POPULAR EDUCATION IN AUSTRIA.

The Austrian empire is one of the countries of Europe, in which popular education is most encouraged. The Austrian system of popular education resembles in its main features that of the Prussian States, which has been so fully described by Victor Cousin, in his excellent "Report on the State of Public Instruction in Prussia." There are two classes of elementary schools in Lombardy, minor and upper ones.

The minor elementary schools are established in every commune or village, and, where the commune is too small or too poor, two are united for the purpose of supporting one school between them. The school is supported at the expense of the commune, which however, if poor, is assisted by the treasury. The school-masters have a fixed salary, of from 250 to 400 Austrian livres.

They must have attended the lessons on method or pedagogy in one of the normal schools, and have a certificate, that they are qualified for teaching. All children from the age of six to twelve of each commune or parish, are obliged to attend the schools, unless prevented by illness. The rector and the inspector of the districts are answerable for the fulfilment of this regulation. Poor children have their books supplied from the scholastic fund. The minor elementary schools have two classes, consisting of reading, writing, arithmetic, and religious instruction. A third class is also very generally added, which includes Italian gram-

mar, calligraphy, epistolary composition, the first rudiments of Latin, the history of the bible, and the expounding of the lessons of the gospel, which occur on Sundays and other festivals. The upper elementary schools are established in the towns, and are supported by the public treasury. They consist of four classes, the highest being devoted to the elements of mathematics, geometry applied to the arts, drawing, architecture, mechanics, geography and physics. Religious and moral instructions form part of every week's studies. In the schools of the chief towns there is a fifth class for history, the theory of commerce, book-keeping, chemistry, and the French, German, and English languages. The schools for girls consist of three classes, and the instruction is adapted to the occupations and pursuits of their sex. Excellent moral and sanitary regulations are enforced in all these schools. All corporal punishment is strictly forbidden; cleanliness and health are especially attended to; and habits of sincerity, cordiality, and propriety are sedulously inculcated among the children. M. Valery notices a little moral catechism for children, which is used in the schools of the Austrian empire. Its general principles are sound and enlightened; tolerance and charity towards persons of all conditions and religions are inculcated; education and industry are pointed out as the main-springs of the prosperity of states. "The effect of this general education is already felt in Lombardy," says Valery, who was travelling in 1826-8, and we may hope too see the fulfilment of a fine saying of the emperor, (the late Francis,) who being urged to establish an exceptional judicial system for Lombardy, on the plea that the Austrian criminal code was too mild and slow in its operation, answered, "That the moral education of the people would soon render his code as fit for Lombardy, as it was for Austria. When the people have learned to read, they will cease to stab," said he. We have other evidences as to the beneficial results of the system. Not only have heinous crimes, such as murders, robberies, and thefts, rapidly decreased, which may be the result also of peace, general security, and the vigilance of the police, but we find several Italian philanthropists, and economists, Aporti, Sacchi, Serristori, &c., expatiating on the good effects of popular education in Lombardy. The testimony of Aporti is most favorable. He dwells especially on the habits of order, propriety, and self-control, to which young people have become accustomed, and to the kind social feelings which they derive from their common education, in which rich and poor are mixed together without distinction. The clergy of Lombardy seem to have entered into their part of the task with sincerity and zeal. The upper elementary schools were first established in 1821, and the minor or communal ones in the following year. In ten years afterwards, 1832, there were, in the nine provinces of Lombardy, containing 2,223 communes, 2,336 boys' schools, attended by 112,127 pupils, and 1,199 girls' schools, attended by 54,640 pupils, to which, if we add those children who are taught in the private schools, in the holiday schools, asylums, and other charitable establishments, they

make altogether about 189,000 children of both sexes, between six and twelve years of age, receiving instruction at a time, out of a population of 2,379,000 inhabitants. The expense of the elementary schools amounted, for 1832, to about 3,825,000 livres, of which two thirds are defrayed by the treasury, and one third by the communes. It was calculated that more than half a million pupils, or nearly one fourth of the existing population, had received their education at the schools from their first institution. Of the Venetian provinces, which have a population of 1,900,000, we have not seen the returns later than the year 1826, when there were 1,402 schools, attended by 62,341 children. The number of course, must have increased in proportion since. "Ten or twelve years ago," says Aporti, "there were hardly any mistresses in Lombardy qualified to keep girls' schools, except in the monasteries, whereas now there are 1,100 well qualified school mistresses." The impulses being thus given, infant schools have been established, as well as holiday schools, and schools of industry for artisans in various towns. In the province of Cremona alone, there were, in 1833, fifty holiday schools, many of which were attended by grown up persons, who had not had the advantage of elementary education. Making every reasonable allowance for imperfections and deficiencies in this great plan of popular education, it is impossible not to perceive that a vast moral change is taking place in the mental state of the great mass of the population of Lombardy. And that the change was much wanted we have the testimony of Aporti, who states that, at the close of the late war, after so many political vicissitudes which had unhinged the whole former frame of society, the great mass of the people, and especially of the humbler classes, were sunk into a very low state of morality, and were living in gross ignorance of their religious and social duties.

#### STUDY OF GRAMMAR—No. II.

This study, instead of exercising only the memory by committing the words and sentences of the book, and the organs of speech by pronouncing after the teacher, should appeal to the judgment, and to what has already been learned, for assistance in making farther progress. We think the study of grammar, if rightly taught, is level with the capacities of scholars in our district schools at an early age. To get a practical knowledge of the science is not difficult: the disputed points in the philosophy of the language may be, but these do not belong to the learner. Scholars are continually violating the plain simple rules of their language, and the object of their attending to the grammar is to obtain that knowledge of the construction of the language which will enable them to avoid this inaccuracy, so offensive to good taste, and so disgraceful to its author.

That the study may become a pleasant and profitable employment to all who engage in it, I will describe a system which has been thoroughly tested, and is now adopted by eminent teachers. It has been my lot to study grammar in the same way it is now taught in the district schools, and I am con-

fident that I learned nothing which was of any benefit to me. I know that it was always a dark, uncertain, disagreeable study, disliked by the pupils, and avoided as much as possible by the teacher. I have, likewise, personally observed the results of the system that I am now about to recommend, and shall have the advantage of speaking from experience.

When a scholar opens his grammar, he meets (after a few preliminary remarks) with the names of several parts of speech, or classes of words. These names or words are entirely new to him—he has never met with them before, and he of course has but a mere conjecture of what they mean. By looking farther, he sees these technical terms defined. He reads or commits to memory the definition; but the definition has by no means given a full, distinct idea of the meaning of the term.

There are two reasons why the definitions have failed in doing that for which they were intended. The first is, the definitions in many of the grammars now in use are miserably deficient within themselves. They either include words which are unintelligible to the scholar, or are of so abstract a nature, or so complicated, that they are as blind and as unmeaning as the technical term itself. The great importance of giving correct definitions to this art has never been duly appreciated.

There are in these several parts of speech, the noun, the article, the adjectives, the pronoun, the verb, the adverb, the preposition, the conjunction, and interjection, proper and natural differences; and the best way of preparing the young mind to distinguish these differences, is to tell in a clear, direct manner what these terms are. Unless he has a true perception of the thing, and can tell what it is, he will not know how to distinguish it from that to which it may have some resemblance. These defective definitions cause great indistinctness in getting the meaning of these first elements which constitute the science.

The second reason is, scholars, from their previous habits of study, do not suppose they can understand what they read. They have never been required to do this. In learning to spell, they pronounced words without connecting with them any meaning; and they have learned to read, or pronounce words in sentences, without attaching any meaning; and they now in like manner pronounce the words which make the definitions of the grammatical terms, without even thinking they have a meaning which ought to be perceived and understood by them.

#### DISTRICT LIBRARIES.

We have received a letter from Mr. A. Willard, of Greene, Chenango county, stating the good effects of a library. We insert an extract:

"The benefit of the library is already very perceptible among the scholars. They seem to have imbibed a love for reading, which but very few of them had before. Their spare hours, which were but too often spent in idleness, or still worse, in mischief, are now all appropriated to reading and improvement; it seems in short, to have instilled in-

to the school a desire for mental improvement, which it did not before possess, and which I imagine no other means would so effectually have done. There seems to be among the scholars generally, a constant and increasing desire for reading, which is particularly evinced by the anxiety which all seem to have for the day to arrive on which they are to receive books. Almost all have become, and are becoming readers, and a love for books when once awakened is hardly ever again found to slumber."

#### INFANT EDUCATION.

Education commences when the subject is in the cradle. The utmost that can then be attempted is the diversion of the infant from the feeling, when excited, and its object, and the avoidance of all exciting causes of its activity. If this be neglected, a bent is given, which it is most difficult ever afterwards to set straight.

The child, so managed by his nurse as to escape the first trials of temper, should be introduced as early as possible to his fellows of the same age; the best time is when he can just walk alone; for it is in the society of his fellows that the means of his moral training are to be found.

It is advantageous, nay necessary that his fellows shall be numerous, presenting a variety of dispositions—an actual world into which he is introduced, a world of infant business, and infant intercourse, a miniature, and it is so, of the adult world itself.

But this intercourse must not be at random, (each infant only bringing its stock of animalism to aggravate that of its playmates, and establish a savage community.) It must be correctly systematized, and narrowly superintended and watched, by well instructed and habitually moral persons.

The conductor's own relation to his infant charge should be affection, cheerfulness, mirth, and that activity of temperament which delights and keeps alive the infant faculties.

The infants should be permitted to play together out of doors, in unrestrained freedom; a watchful eye being all the while kept upon the nature and manner of their intercourse.

Unceasing encouragement should be given to the practice of generosity, gentleness, mercy, kindness, honesty, truth and cleanliness in personal habits; and all occasions of quarrel, or cruelty, or fraud, or falsehood, minutely and patiently examined into, and the moral balance, when overset, restored; while, on the other hand, all indelicacy, filthiness, greediness, covetousness, unfairness, dishonesty, violence, cruelty, insolence, vanity, cowardice, and obstinacy, should be repressed by all the moral police of the community. No instance should ever be passed over.

There ought to be much well regulated muscular exercise in the play of the infants, which should be as much as possible in the open air.

Their school hall should be large, and regularly ventilated when they are out of it, and when they are in it if the weather permits: and the importance of ventilation, air, exercise and cleanliness, unceasingly illus-

trated, and impressed upon them as a habit and a duty.

Every means of early implanting taste and refinement should be employed, for these are good pre-occupants of the soil to the exclusion of the coarseness of vice. The playground should be neatly laid out, with borders of flowers, shrubs, and fruit-trees, tasteful ornaments erected, which the coarse-minded are so prone to destroy, and the infants habituated not only to respect but to admire and delight in them; while the entire absence of guard or restraint will give them the feeling that they are confided in, and exercise yet higher feelings than taste and refinement.

The too prevalent cruelty of the young to animals, often from mere thoughtlessness, may be prevented by many lessons on the subject, and by the actual habit of kindness to pets, kept for the purpose, such as a dog, a cat, rabbits, ducks, &c.; and by hearing all cruelty, even to reptiles, reprobated by their teacher and all their companions. An insect ought never to be permitted to be killed or tortured.

The practice of teasing idiots or imbecile persons in the streets, ought to be held in due reprobation, as ungenerous, cruel, and cowardly. In the same way, other hurtful practices, even those which are the vices of more advanced years, may be prevented by anticipation. For example, ardent spirits-drinking may, for the three or four years of the infant training, be so constantly reprobated in the precepts, lessons, and illustrative stories of the conductor, and the ready acquiescence of the whole establishment, as to be early and indissolubly associated with poison and with crime; instead of being, as is now too much the case, held up to the young as the joy and privilege of manhood.

Many prejudices, fears, and superstitions, which render the great mass of the people intractable, may be prevented from taking root, by three or four years of contrary impressions; superstitious terrors, the supernatural agencies and apparition of witches and ghosts, distrust of the benevolent advances of the richer classes, suspicious, envyings, absurd self-sufficiencies and vanities, and many other hurtful and anti-social habits of feeling may be absolutely excluded, and a capacity of much higher moral principle established in their stead.

#### TIMING THINGS RIGHTLY.

Among other particulars which aptitude for teaching implies, we may mention the communication of any particular piece of instruction at the time, and in the manner, in which it is most likely to arrest the attention of the pupil, and to make the most lasting impression upon his mind,—and a readiness to suggest, or rather to draw forth from himself familiar illustrations of every subject, adapted to his age, and to the other circumstances, in which he is placed. The opportunity afforded for consulting all such circumstances in the pupil's condition, is certainly one of the superior advantages of domestic education, though counterbalanced, where the education is wholly and exclusively domestic, by many great disadvantages. But we are by no means to imagine, that a public teacher has no room for the exercise of

this important *tact*. Even in the largest schools, where education must of course be conducted in a more regular, and even somewhat mechanical method, not a day passes, which does not afford ample scope for its beneficial exercise, in consulting the capacities and inclinations not merely of a whole class, but even of individual scholars. The curiosity of a young person, as Locke has well observed, ought by no means unnecessarily 'to be balked,' and the teacher, who is persuaded of the truth of this philosopher's observation, that "a child will learn three times as much when he is in tune," as at any other time, is much more likely to put his pupils in tune, and to find them in it, than he who consults only his own inclination, or moves continually in the same unvaried round. A single rash rebuff or cold reply, given to a child at a moment when his curiosity is most ardent, may mar for life the most promising scholar.

#### IGNORANCE AND CRIME.

According to the "Report of the British and Foreign School Society," for 1833, it is intimated that in the Metropolis alone, above 150,000 children are growing up without education. In one village, containing 272 families, consisting of 1,467 persons, only 562 were found able to read. In other districts, villages are pointed out containing 1,000, 1,500 or 2,000 inhabitants, without any efficient school. Whole families are described as having reached maturity, without any member of them being able to read a single letter; in short, that many thousands of children are growing up in utter ignorance, not only of the elements of learning, but of all moral and religious obligations. In the town of Nottingham, it is asserted, in a circular lately published, that above a thousand children of an age suitable for school, are growing up in total ignorance. From a canvass lately instituted by the committee of the Herefordshire Auxiliary Bible Society, it appears that out of 41,017 individuals visited only 24,222, or little more than one-half, were able to read. In the report of the British and Foreign School Society, for 1831, is the following statement: "Debasement and ignorance prevails to an extent which could not be credited, were it not verified by the closest investigation. The facts which have been elicited respecting the moral and intellectual state of those counties which have been disgraced by riots and acts of incendiarism, are truly affecting, and yet they are but a fair representation of the actual state of the peasantry. Out of nearly 700 prisoners put on trial in four counties, upwards of two hundred and sixty were as ignorant as the savages of the desert—they could not read a single letter. Of the whole 700, only 150 could write, or even read with ease; and nearly the whole number were totally ignorant with regard to the nature and obligations of true religion." In the reports of the same society for 1832-3, it is stated, "In September, 1831, out of 50 prisoners put on trial at Bedford, only 4 could read. In Jan. 1833, there were in the same prison between 50 and 60 awaiting their trials, of whom not more than ten could read, and even some of these could

not make out the sense of a sentence, tho' they knew their letters."

We find, from the facts above stated, that *ignorance and crime are intimately connected*—that those who rendered themselves amenable to the laws of their country, had been allowed to grow up without instruction—and that "the capital offences were committed entirely by persons in a state of the most debasing ignorance." Indeed all the cases stated, may be considered as cases of absolute ignorance; for although some of the criminals alluded to, "knew their letters, they could not make out the sense of a sentence;" and the bare circumstance of being able to read, or, in other words, to pronounce the sounds of words and characters, is unworthy the name of education, though it is too frequently dignified with this appellation.

If ignorance, then, with all its usual debasing accomplishments, be one of the chief sources of crime, we have only to remove the cause in order to prevent the effect. Wherever the mind has been thoroughly enlightened and judiciously trained from infancy in moral habits, the tendency to criminal practices has been at the same time subdued. "Train up a child in the way he should go, and when he is old he will not depart from it." I question if a single instance can be brought forward inconsistent with this position. This likewise holds true in the case of nations as well as individuals—in proportion to the extent and the efficiency of the means employed. In Ireland, there is more crime than in England, and in England more than in Scotland; and this is corresponding to the proportion of the means of instruction in the respective countries.—*Dr. Dick.*

#### TRUE REMARKS.

It is an error springing from limited views of human capabilities, to rest satisfied with the physical weal of our fellow-men.—The benevolence of Henry IV., of France, yearned for the happiness of his people, but his lights were satisfied with wishing that there was 'a fowl in the pot of every peasant in his kingdom.' Had he directed his utmost kingly power solely to achieve this physical object, he would have failed. It is by operating on the moral and intellectual man, that is made for his physical wants.—The peasant must be capacitated to provide his own fowl, if he is to enjoy it often. The kind-hearted monarch would have given the fowl, if he could, and often repeated the dose; but he would thereby have degraded the whole character of his people, and unfitted them for the attainment of substantial permanent prosperity. The only true channel of physical comfort will be found in cultivated intellectual and moral powers. Besides attaining the self-denying, upright, benevolently co-operating, and industrious habits, which live in the very atmosphere of an improved morality, an enlightened intellect looks before and after, observes relations, calculates consequences, and according to the nature of things, avoids evil, and secures good. But this is not all; it is the humblest office of an elevated moral and intellectual character to improve the physical condition; when it has established bodily comfort, and,



what is a new contemplation for the thinking few, reasonable leisure from reasonable toil—an indispensable element, as shall hereafter appear, of human weal, physical and moral—it is in itself a positive good, a source of direct enjoyment, far above the richest material possessions. This scarcely requires illustration to the enlightened and the moral. They have only to reflect how small a proportion of their enjoyment is physical or sensual, when compared with that which consists in the refined delights of knowledge, of taste, of feeling, and of sentiment, reaped from books and social converse, from the acts of benevolence, and from the acknowledgments of religious thankfulness and adoration. These give the chief value to easy circumstances, not the mere command of material accommodations; and it is from these that the great bulk of our fellow-men are excluded, by the exhaustion of their time and strength in labor, and by their want of capacity, from deficient education, to convert their leisure, if any they had, to these higher enjoyments. The Creator has given to every man some portion of intellect, some share of moral sentiment, intended not merely to control his animal appetites, for the preservation of his own safety, but to furnish him with pure and refined delight, which we have only to conceive sufficiently intense, to gain a faint glimpse of Heaven. Let those who despair of human nature, reflect that, if He has given to man a share of those high endowments which are the only real approach to his own image, then assuredly he had designed them for cultivation, for use, and for high enjoyment. To deny this—and it is practically denied in our abandonment of seven eighths of our countrymen to ignorance and all its evils—is to deny that the intellectual and moral nature of man is the work of God.—*Simpson.*

#### CHRISTIAN EDUCATION.

Christian education may be shown to be an important duty, from the influence it exerts on the happiness of this life, as well as that which is to come. It is a point conceded, even by infidels themselves, that virtue increases happiness, and vice occasions misery. Heathen philosophers have labored to convince their disciples of this truth, and to persuade them to be virtuous for the sake of the benefit they would derive from the practice of virtue in the present life. The experience of the world proves, that they were not mistaken in their opinions. Their correctness is acknowledged by the vicious themselves. Those who are given to habitual vices of any kind, must constantly be under the influence of evils, from which the virtuous are free. Now it is as certain that the natural propensity of man inclines him to deviate from the paths of moral rectitude, as that the stone hurled from the mountain summit, inclines to the plains below. It is the department of moral culture to check this propensity. It is designed to lay restraint on the passions, and guide the footsteps in the paths of virtue. Besides keeping in view the primary object, the renovation of the heart, christian education is designed to found various habits, which will tend to promote enjoyment in this world. Among these, a conscientious regard to truth

is of pre-eminent importance. Children very early seem inclined to form habits of deception and lying. If this inclination becomes settled, and "grows with the growth and strengthens with the strength," it is evident that it must unavoidably draw, in its train, many other sins, and be attended with ruinous consequences. The liar can never be happy. He has no confidence in himself, and is disposed to suspect others. He cannot have the confidence of those around him. "He is not believed, even when he speaks the truth." Next to truth, it is important that the child be taught to be scrupulously just. He should be cautioned against promising what he cannot perform; but what he has promised, if within the bounds of reason, he should be taught to do. "Every child should be taught to pay all his debts, and fulfil all his contracts, exactly in the manner, completely in the value, and punctually at the time. Every thing which he has borrowed, he should be obliged to return, uninjured, at the time; and every thing belonging to others which he has lost, he should be required to replace. In this manner, he will grow up to that sense of justice, without which it is impossible for virtue to consist;" and without which, it is impossible for him to enjoy the approbation of his own conscience.

Habits of strict morality should be assiduously cultivated, as an important means of qualifying one for enjoyment in this world. "Morality begun in truth, and advanced in justice, is finished in kindness. The minds of children may easily be rendered kind, by a wise cultivation; and by want of it, they will become unfeeling and cruel. Children should be taught, the first moment they are capable of being taught, a lively tenderness for the feelings, the sufferings, and happiness of all beings with whom they are conversant. The emperor Domitian has proved that cruelty, when it cannot satiate itself on human misery, can be gratified even with the death of flies. Children should be taught invariably to exercise kindness to animals, and to shun cruelty even to an insect." Habits of truth, justice, and kindness, will invariably have a great effect on personal happiness. If children are not taught to cultivate them, they must be unhappy, in proportion as these are neglected. The habit of self-government, and of cheerful submission to wholesome restraint and salutary laws, is of high importance. "He that hath no rule over his own spirit, is like a city broken down and without walls." This is the picture drawn by inspiration, of those who have no command over their passions. Nothing could represent, in a stronger manner, the misery of such a state.

R. S. HALL.

#### THE IGNORANT MAN.

Before proceeding to the more particular illustration of this topic, let us consider the state and enjoyments of the man whose mind is shrouded in ignorance. He grows up to manhood like a vegetable, or like one of the lower animals that are fed and nourished for the slaughter. He exerts his physical powers because such exertion is necessary for his subsistence; were it otherwise, we should most frequently find him dozing over the fire,

or basking in the sun, with a gaze as dull and stupid as his ox, regardless of every thing but the gratification of his appetites. He has perhaps been taught the art of reading, but he has never applied it to the acquisition of knowledge. His views are chiefly confined to the objects immediately around him, and to the daily avocations in which he is employed. His knowledge of society is circumscribed within the limits of his parish, and his views of the world in which he dwells are confined within the range of the country in which he resides, or the blue hills which skirt his horizon. Of the aspects of the globe in other countries—of the various tribes with which they are peopled—of the seas and rivers, continents and islands which diversify the landscape of the earth—of the numerous orders of animated beings which people the ocean, the atmosphere, and the land—of the revolutions of nations, and the events which have taken place in the history of the world, he has almost as little conception as the animals that range the forest, or bound through the lawns. In regard to the boundless regions that lie beyond him in the firmament, and the bodies that roll there in magnificent grandeur, he has the most confused and inaccurate ideas; and he seldom troubles himself with inquiries in relation to such subjects. Whether the stars be great or small, whether they be near us or at a distance, or whether they move or stand still, is to him a matter of trivial importance. If the sun give him light by day, and the moon by night, and the clouds distil their watery treasures upon his parched fields, he is contented, and leaves all such inquiries and investigations to those who have little else to engage their attention. He views the canopy of heaven as merely a ceiling to our earthly habitation, and the starry orbs as only so many luminous studs or tapers to diversify its aspect, and to afford a glimmering light to the benighted traveller. Of the discoveries which have been made in the physical sciences in ages past, of the wonders of creation which they have unfolded to view, of the instruments which have been invented for exploring the universe, and of the improvements which are now going forward in every department of science and art, and the prospects that are opening to our view, he is almost as entirely ignorant as if he had been fixed under the frozen pole, or chained to the surface of a distant planet. He considers learning as consisting chiefly in the knowledge of grammar, Greek and Latin; and philosophy and astronomy as the art of telling fortunes and predicting the state of the weather; and experimental chemistry, as allied to the arts of magic and necromancy. He has no idea of the manner in which the understanding may be enlightened and expanded, he has no relish for intellectual pursuits, and no conception of the pleasures they afford; and he sets no value on knowledge but in so far as it may tend to increase his riches and his sensual gratifications. He has no desire for making improvements in his trade or domestic arrangements, and gives no countenance to those useful inventions and public improvements which are devised by others.—He sets himself against every innovation, whether religious, political, mechanical or

agricultural, and is determined to abide by the "good old customs" of his forefathers, however irrational and absurd. Were it dependent upon him, the moral world would stand still as the material world was supposed to do in former times; all useful inventions and improvements would cease, existing evils would never be remedied, ignorance and superstition would universally prevail, the human mind would be arrested in its progress to perfection, and man would never arrive at the true dignity of his intellectual nature.

It is evident that such an individual (and the world contains thousands and millions of such characters) can never have his mind elevated to those sublime objects and contemplations which enrapture the man of science, nor feel those pure and exquisite pleasures, which cultivated minds so frequently experience; nor can he form those lofty and expansive ideas of the Deity which the grandeur and magnificence of his works are calculated to inspire. He is left as a prey to all those foolish notions and vain alarms which are engendered by ignorance and superstition; and he swallows, without the least hesitation, all the absurdities and childish tales, respecting witches, hobgoblins, spectres, and apparitions, which have been handed down to him by his forefathers in former generations. And while he thus gorges his mind with fooleries and absurdities, he spurns at the discoveries of science as impositions on the credulity of mankind, and contrary to reason and common sense. That the sun is a million of times larger than the earth, that light flies from his body at the rate of two hundred thousand miles in a moment of time, and that the earth is whirling round its axis from day to day, with a velocity of a thousand miles every hour, are regarded by him as notions far more improbable and extravagant than the story of the "Wonderful Lamp," and all the other tales of the "Arabian Nights Entertainments." In his hours of leisure from his daily avocations, his thoughts either run wild among the most grovelling objects, or sink into sensuality or inanity, and solitude and retirement present no charms to his vacant mind. While human beings are thus immersed in ignorance, destitute of rational ideas, and of a solid substratum of thought, they can never experience those pleasures and enjoyments, which flow from the exercise of the understanding, and which correspond to the dignity of a rational and immortal nature.

#### THE LEARNED MAN.

On the other hand, the man whose mind is irradiated with the light of substantial science, has views, and feelings, and exquisite enjoyments to which the former is an entire stranger. In consequence of the numerous and multifarious ideas he has acquired, he is introduced, as it were, into a new world, where he is entertained with scenes, objects and movements, of which a mind enveloped in ignorance can form no conception. He can trace back the stream of time to its commencement; and gliding along its downward course, can survey the most memorable events which have happened in every part of its progress from the primeval ages to the present day; the rise of empires, the fall of kings, the revolutions of nations, the

battles of warriors, and the important events which have followed in their train; the progress of civilization, and of arts and sciences; the judgments which have been inflicted on wicked nations; the dawnings of Divine mercy towards our fallen race; the manifestation of the goodness of the Creator; the physical changes and revolutions which have taken place in the constitution of our Globe; in short, the whole of the leading events in the chain of Divine dispensation, from the beginning of the world to the period in which we live. With his mental eye he can survey the terraqueous globe in all its variety of aspects; contemplate the continents, islands, and oceans which compose its exterior, the numerous rivers by which it is indented, the lofty ranges of mountains which diversify its surface, its winding caverns, its forests, lakes, sandy deserts, ice-islands, whirl-pools, boiling springs, glaciers, sulphuric mountains, bituminous lakes, and the states and empires into which it is distributed, the tides and currents of the ocean, the icebergs of the polar regions, and the verdant scenes of the torrid zone. He can climb, in imagination, to the summit of the flaming volcano, listen to its subterranean bellowings, behold its lava bursting from its mouths, and rolling down its sides like a flaming river—descending into the subterranean grotto—survey, from the top of the Andes, the lightnings flashing and the thunders rolling far beneath him—stand on the brink of the dashing cataract and listen to its roarings—contemplate the ocean rearing its billows in a storm, and the hurricane and tornado tearing up forests by their roots, and tossing them about as stubble. Sitting at his fire side, during the blasts of winter, he can survey the numerous tribes of mankind scattered over the various climates of the earth, and entertain himself with views of their manners, customs, religion, laws, trade, manufactures, marriage ceremonies, civil and ecclesiastical government, arts, sciences, cities, towns and villages, and the animals peculiar to every region. In his rural walks he cannot only appreciate the beneficence of nature, and the beauties and harmonies of the vegetable kingdom, in their exterior aspect, but can also penetrate into the hidden processes which are going on in the roots, trunks and leaves of plants and flowers, and contemplate the numerous vessels through which the sap is flowing from their roots through their trunks and branches, the millions of pores through which their odoriferous effluvia exhale, their fine and delicate texture, their microscopical beauties, their orders genera and species, and their uses in the economy, of nature.

#### COMMON SCHOOLS.

A general sentiment seems to prevail, that something efficient ought to be done to raise the character and usefulness of our common schools. Societies have been formed in several towns and counties in furtherance of this object. The impulse comes from the right quarter—from the people. The legislative provisions as regards pecuniary aid, are already ample; and were they doubted, they would benefit but little without a more hearty co-operation in the districts. Self-assistance goes a great way here as in most oth-

er matters. If we depend on the legislature, or upon others, to do for us, it remains undone, or but badly done. But if we resolutely resolve to do *our* duties, they are likely to be well done. Call not upon Hercules till you have put your own shoulder to the wheel. The work of improvement is begun, and we hope every one will give an impetus to its motion. It needs it.

#### A TRUE PATRIOT.

What can better employ his time, his talents and attention, than fitting his sons to be ornaments of society, and to be a crown of glory to his hoary hairs! Rarely can a man serve his country so well in any other way as by presenting to it a family of sons and daughters, well trained and disciplined, and amply qualified to act a useful and honorable part in the various stations which they may be called to fill. A good name, founded on real worth of character, is of more value than riches; and better is it for a young man to begin the world penniless, with this in possession, than to be the owner of large estates, and the inheritor of paternal fame, neither the disposition nor the ability to maintain them. There is no truer maxim than this, that every man is the maker of his own fortune. He cannot become wise, nor good, nor great, by proxy: and the earlier he is made to believe, and act upon this truth, the better.

#### BOTH PARTIES HEARD.

Whenever a child prefers a complaint against his instructor, it should be borne in mind that the evidence is, presumptively, in favor of the latter. It is *always* to be presumed, until facts shall appear to do away the presumption, that a person of mature age, of approved character and standing in society, and placed by proper authority in a responsible situation, is more likely to be right than a mere child, inexperienced, unformed in character, capricious, and peculiarly liable to err. The ordinary rules of justice would require that this person should be held innocent until sufficient proof to the contrary should be adduced.

#### MORAL CULTURE.

To whatever extent we may cultivate the intellectual faculties, we can never make, in any sense, a virtuous and good man without moral culture. It is of no avail to give a man knowledge, unless you give him also a disposition to use it to good purpose.

#### DOMESTIC GOVERNMENT.

It may be laid down as a maxim, to which I know no exceptions, that a child who is refractory at school cannot be reclaimed by his instructors without the co-operation and support of his parents.

So essential is *knowledge*, if not to virtue, at least to all the ends of virtue, that, without it, benevolence itself, when accompanied by power, may be as destructive and desolating as intentional tyranny.—*Dr. Brown.*

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